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Book Review of *Native American Language Ideologies: Beliefs, Practices, and Struggles in Indian Country* edited by Paul V. Kroskrity and Margaret C. Field

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Native American Language Ideologies: Beliefs, Practices, and Struggles in Indian Country. Edited by Paul V. Kroskrity and Margaret C. Field. Tucson: University of Arizona Press, 2009. viii + 353 pp. Map, photographs, tables, notes, references, index. \$49.95 cloth, \$26.95 paper.

As its editors note, this collection is the first work on language ideology especially devoted to Native American languages. Its twelve articles (plus the editors' introduction) mainly involve languages of the United States (with one each from Canada and Central America) and represent a mix of contributions by Native and non-Native

scholars. The offerings generally center on the authors' own field research, often supplemented by historical and linguistic background from secondary sources.

Several themes run through many of these studies. One is a rejection of the notion that a language ideology is the monolithic stance of an entire culture. There is ample demonstration of the heterogeneity of ideologies in relation to socially defined categories (and indeed, individuals). Another theme is reflexivity, as exemplified, for example, by the effect that the recent academic valorization of Indigenous languages has had on the ideologies of some tribes (in the paper by Gómez de García, Axelrod, and Lachler). In addition, the relationship between language ideologies and language maintenance and revitalization is explored in a number of contexts. Other issues include literacy and writing systems, standardization, and ideologies relating to the dominant culture language, to name just a few.

This collection is probably at its most concrete and interesting in studies reporting actual dialogic exchanges that expose ideologies or ideological rifts (such as Richland's Hopi Tribal court transcripts, Bender's congressional hearings on Cherokee education, and Bunte's adult-child conversations). The theoretical discussions are more of a mixed bag. While these are often helpful, some of the contributions follow the pattern, all too common in much academic writing, of making frequent reference to various theoretical constructs without adequate discussion of how these constructs might lend actual insight into the phenomenon under consideration.

This volume seems to be largely free of typographical and other editorial errors, but some editorial choices are unfortunate. There is a subject matter index, but it does not include languages or authors discussed, making the book unnecessarily difficult to use. In addition, there is an irritating proliferation of scare quotes in some of the contributions, which is almost always distracting and often confusing as to the intended import of the quoted material.

Anyone interested in language ideology will no doubt find much of interest in this collection, as will those with a general interest in Native American languages and cultures. Its greatest value, however, will probably be in the area of language revitalization. In particular, it is a promising addition to the diagnostic repertoire available to those of us involved in trying to figure out why some language are dying while others are not, and what can be done about it. **William F. Weigel**, *Department of Linguistics, University of California, Berkeley, and Nüümü Yadoha Language Program*.